

Nibbāna is shown to be peaceful, excellent, without fear because it is not producing (anything else), permanent, without birth, without old age, full of peace.

The exposition on the *Nibbānasutta* is finished.

Cambridge, Massachusetts

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## PĀLI MANUSCRIPTS OF SRI LANKA IN THE CAMBRIDGE UNIVERSITY LIBRARY

Out of the rich collection of Pāli manuscripts preserved in the Cambridge University Library, forty-two Sri Lankan manuscripts, written mostly in the Sinhala script, are listed below. In a few cases, the Roman script is used. Most of the manuscripts are written on palm-leaves, some on paper. They all belong to the 19th century.

This list is the result of a rapid survey of these manuscripts undertaken especially with the aim of identifying the unidentified items.<sup>1</sup> In the short period (eleven working days, from 7 to 19 October 1991), sixty-six manuscripts were examined, the forty-two Pāli manuscripts referred to above, and twenty-four Sinhala manuscripts, including six medical texts.<sup>2</sup>

The Sinhala manuscripts have, however, a relevance to Pāli literature due to the fact that Sinhala literature is predominantly inspired by Buddhism. Especially, the Jātakas have provided the themes for the bulk of Sinhala literary works right up to modern times. With regard to the list of Sinhala manuscripts given in the Appendix, it is worth remembering that the *Saddharmālaṅkāraya* (item 13) and the *Saddharmaratnāvalīya* (item 14) have as their main source the *Rasavāhinī* and the *Dhammapadaṭṭhakathā*, respectively. In fact, the author of the *Saddharmālaṅkāraya*, echoing the aim of all classical Sinhala authors, says that his work, “although written in a different language is the same

<sup>1</sup> I am grateful to Prof. Dr Ronald E. Emmerick, Prof. K.R. Norman and Mr R.C. Jamieson (Keeper of the Sanskrit manuscripts of the Oriental Department of the Cambridge University Library) for being instrumental in organising that survey, financed by the Rapson Fund.

<sup>2</sup> A list of these Sinhala manuscripts is given in an Appendix at the end of this paper.

Pāli Dharma and it therefore should be listened to respectfully by everybody”.<sup>1</sup> The other titles themselves betray their relation to Buddhism.

Item no. 30 below, Add. MS. 972 (13), is given under Pāli manuscripts, because only the Pāli stanzas of the *Rājaratnākaraya* (a chronicle written in Sinhala, with Pāli stanzas interspersed) are given in this particular manuscript. The *Rājaratnākaraya* proper, Add. MS. 971 (8), is included in the Appendix (see ed. P.N. Tisera, 1929).

Four manuscripts mentioned below are from the Scott Collection, identified here for the first time.

Out of the forty-two Pāli manuscripts listed here, twenty-three belonged to T.W. Rhys Davids. Some of these were especially copied for him and some others were purchased by him during his tenure of office in the Ceylon Civil Service. Rhys Davids had procured these manuscripts from widely separated parts of Sri Lanka: Anuradhapura in the North-Central Province, Kalutara in the Western Province, Galle and Matara in the Southern Province.

Rhys Davids had, in fact, published a “List of Pāli manuscripts in the Cambridge University Library” in *JPTS* 1883: pp. 145–46, with forty-four entries. However, twenty-two manuscripts listed below are omitted in that list although ten of them (items 1, 14, 20, 23, 28, 29, 31, 33, 36, 40 below) belonged to Rhys Davids himself. The reason for this omission may be that those ten manuscripts were not in the possession of the Cambridge University Library at the time the list was published in the *JPTS*.

<sup>1</sup> “*e da vanāhi bhāṣāva venas vuva da pāli dharmaya ma heyin siyallavun visin ādara sahita va āsiya yuttē ya*”. Ed. Makuḷudūvē Śrī Piyaṛatana, Colombo 1971, p. 33.

The Library Marks of two manuscripts in Rhys Davids’ list need rectification: *Ambaṭṭhasutta-aṭṭhakathā*, Add. MS. 929 (8) instead of 928, and *Raṭṭhapālasutta sannaya*, Add. MS. 970 (20) instead of 978.

Most of the notes written by Rhys Davids on the manuscripts give valuable information not only regarding the names and status of the scribes,<sup>1</sup> place and dates of copying, but also regarding the sources of the copies,<sup>2</sup> and the particular value of certain texts. For instance, regarding the *Abhidhammattha-saṃgaha* (Add. MS. 1957), he remarks that “it was not collated for the edition of the text published in the Pāli Text Society’s Journal 1884”. Again, regarding the *Mahāvamsa*, Add. MS. 964 (20), he observes that it is “a very correct and valuable copy”.

The *Cariyāpiṭaka*, Add. MS. 936 (13), is a collation of various manuscripts, including a Burmese text and commentary. The *Milindapañha*, Add. MS. 1251 (19), according to its colophon, is based on a Siamese copy, for the section beginning with the Archer’s question to the end.

Two of the undermentioned manuscripts had belonged to N.C. Macready, Government Agent of Puttalam: *Abhidānappadīpikā sannaya* (Add. MS. 923) and Pāli grammar with Sinhala explanations (Add. MS. 924).

The *Kālakārāmasutta* (Or. 904) was presented to the Cambridge University Library by Mr G. Le Strange, on 14.6.1914. This is a rare example of a miniature-size palm-leaf manuscript (16 folios, 65×5 mm), showing the scribe’s skill.

<sup>1</sup> E.g. the Pāli grammar with Sinhala explanations, Add. MS. 924 (14), was written by the Deputy Chief monk of the Chilaw Pattu of Pitigal Kōraḷē.

<sup>2</sup> E.g. the *Khuddakapāṭha* extracts, Add. MS. 931 (8), were copied from a Burmese manuscript.

The *Mahā-Satipaṭṭhānasutta sannaya* (Or. 1734) was bequeathed to the Library by Sir Ellis Hovell Minns.

The *Jinacarita* was donated to the Library on 20.4.1906 by H.D. Rouse.<sup>1</sup>

Among the works belonging to this collection, attention may be drawn to the value of the *Abhidhānappadīpikā sannaya* as a Pāli lexicon. The *Abhidhānappadīpikā* has been edited in Sinhala characters by the famous Buddhist prelate, the late Waskaduwe Subhuti, with Sinhala and English interpretations, index of the different elements of compound words occurring in the stanzas, two separate indexes on homonyms and indeclinables, an index of all the words, along with the references to stanzas in which they occur, and the text of the *Ekakkhara kosa*, a Pāli lexicon composed by a Burmese Buddhist monk by the name of Saddhamma Kittī (fifth ed., Colombo 1938). A paper on the *Araññavagga* of the *Abhidhānappadīpikā*, section dealing with the names of trees and plants, will be published subsequently in the *JPTS*.

#### LIST OF PĀLI MANUSCRIPTS

##### (1) *Abhidhammatthasaṃgaha*

Up to the ninth chapter: *Kammaṭṭhāna vibhāga*.

Paper, 67 written pages. Title page, verso: "This m.s. was copied at Kalutara, Ceylon, in 1885 for me. It was not collated for the edition of the text published in the Pali Text Society's Journal 1884. Rh.D." Add. MS. 1957 (9).

<sup>1</sup> This must be Dr W.H.D. Rouse, who had given a list of Pāli words (c to ñ) for the compilation of the PTS's *Pali-English Dictionary*. (See *ibid.*, p. vii).

##### (2) *Abhidhammatthavibhāvanī* or *Abhidhammatthasaṃgaha-ṭīkā*.

Complete. Palm-leaves, 570×60 mm, *ka*, 1 to *cu*, 86 (folio *gū* numbered twice) + 2 fly-leaves, one at the beginning, one at the end. Add. MS. 1960 (22).

##### (3) *Abhidānappadīpikā sannaya*.

Complete. Palm-leaves, 270×60 mm, [*ka*] to *ṭhām*, *ṭhaḥ*. On the underside of the upper wooden cover: sgd/ N.C. Macready (left margin); sgd/ T.W. Rhys Davids (right margin). Add. MS. 923 (10).

##### (4) *Ambaṭṭhasutta vaṇṇanā* (Extract).

Paper, 10 written pages. See *Sumaṃgalavilāsinī*, PTS ed. 1886, pt. 1, pp. 258–62: Origin of the Sākyas. Page 1, left margin: "The origin of the Sākyā and Koliya races: copied for T.W.R.D. from *Ambaṭṭhasutta aṭṭhakathā*". Add. MS. 929 (8).

##### (5) *Bālāvatāra*.

Complete. Palm-leaves, 360×50 mm, *ka* to *gl*. Add. MS. 957 (14).

##### (6) *Bālāvatāra sannaya*.

Complete. Palm-leaves, 365×50 mm, *ka* to *ñam*. Upper side, left bottom of upper wooden cover: "15/6 63 (?) W.C.M. T.W. Rhys Davids". Add. MS. 958 (14).

##### (7) *Bodhivaṃsa*.

Complete. Palm-leaves, 600×65 mm, *ka*, 1 to *ghau*, 62. Folio 1, right margin: (Rhys Davids' hand), "Copied for T.W. Rhys Davids — *Bodhivaṃsa*"; upper side of upper wooden cover: Title in Roman script, "T.W.R.D. Galle. Dec. 1872". Add. MS. 953 (24). See also Add. MS. 954 (24).

(8) *Brahmajālasutta*, with Sinhala commentary.

Incomplete. Palm-leaves, 510×55 mm, *ka* to *ghi* + 8 fly-leaves at the end. Two beautifully painted wooden covers. Scott. LL.I.5 (2).

(9) *Brahmajālasutta*.

Pāli text from *ka* to *kho*, Sinhala commentary from *khau* to *ghe*, Sinhala *sanne* from *ghai* to *jhū*. Palm-leaves, 435×60 mm. Writing completed in 1752 of the Śaka era [1830 A.D.]. MS belonged to T.W. Rhys Davids. Add. MS. 956 (17).

(10) *Brahmajālasūtra sannaya*.<sup>1</sup>

Palm-leaves, 435×55 mm, *ka* to *jī*. Folio 1, margin decorated with floral designs and human and animal figures. Name of a monk, Sirimānanda, written in ink on folio 1 and folio *jī* (end). T.W. Rhys Davids has written the title in Roman script, with an annotation, and signed and dated: Galle. 31 Jan. 1871, on back of folio 1. Add. MS. 955 (17).

(11) *Cariyāpiṭaka*.

Paper, 44 leaves. Add. MS. 935 (8).

(12) *Cariyāpiṭaka*.

“Various readings. Galle. Nov. 3, 1869”. Collation of a Burmese text, Burmese commentary, Dadalla MS, Degalla MS. Paper, 48 leaves. Add. MS. 936 (13).

(13) *Dhammacakkappavattanasutta*.

In triplicate: Pāli text 1, *ka* to *kṛ*; Pāli text 2, *kṛ* to *khu*, *sanne*, *khū* to *gū*. Palm-leaves, 470×55 mm, *gi* missing. Concluding folios *gī*, *gu*, *gū* placed at the beginning. Two painted wooden covers. Or. 1122 (19).

<sup>1</sup> In Sinhala works, Sanskrit loan words are often used instead of the Pāli term. Hence *sūtra*, *dharma* etc.

(14) *Dhammasaṅgānī*.

Complete. Palm-leaves, 550×60 mm, *ka* to *ja* + one fly-leaf at the beginning and two at the end. Folio 1, verso: “*Dhammasaṅgānī*. Bought at Galle 1885 for T W Rhys Davids P.T.S.”. Add. MS. 1959 (22).

(15) *Dhātuvam̐sa* or *Lalāṭadhātuvam̐sa*.

Pāli text with commentary in Roman script. Paper, 99 written pages. 166 *gāthās*. Add. MS. 974 (8).

(16) *Hatthavanagallavihāravam̐sa*.

Palm-leaves, 450×55 mm, *ka*, 1 to *khī*, 24. Colophon in Sinhala (24 v5) means: “Thus ends the sacred book *Attanagaḷu*, written in Pāli and belonging to the Chief monk of the monastery of Attanagalla”. Fly-leaf at the end: “*Attanagalu vam̐sa*. Copied at Attanagala (sic) in 1867 for T.W. Rhys Davids, Magistrate &c. at Pāsyaḷa (sic) near Attanagala (sic)”. Add. MS. 925 (17). See also Add. MS. 926 (8).

(17) *Jinacarita sannaya*.

Complete. Palm-leaves, 365×50 mm, *ka* to *ṇaḥ*. Presented to the Cambridge University Library by H.D. Rouse, 20 April 1906. Or. 678 (14).

(18) *Kāḷakārāmasutta*.

See G.P. Malalasekera, *Dictionary of Pāli Proper Names*, Vol. I, London 1937, p. 574. Tiny palm-leaf manuscript, 16 folios, 65×5 mm, *ka* to *kaḥ* + 2 fly-leaves at the beginning and the end, 3 or 4 lines per folio. Two thin book covers (horn?). Manuscript placed in black cloth case and deposited in a small hard cover box. Small note signed by the donor, G. Le Strange, says that the manuscript was given to him by a Buddhist priest in Ceylon in 1822. Or. 904 (3).

(19) *Khuddakapāṭha* (Extracts).

*Saraṇattaya*, *Dasa sikkhāpada*, *Dvattiṃsākāra*, *Kumārapañha*, *Maṅgalasutta*, *Ratanasutta*, *Tirokuḍḍasutta*, *Nidhikaṇḍasutta*, *Mettasutta*. Paper, 15 pages. “Copied 1869 at Galle by Deva Arnolis for T.W. Rhys Davids from a Burmese m.s. at Dadalla”. Add. MS. 931 (8).

(20) *Madhurattappakāsini sannaya*. Commentary to the *Mahābodhivaṃsa*.

Palm-leaves, 600×65 mm, *sva*, 1 to *ṭhā*, 178. Folio 1: (Rhys Davids’ hand): “Copied for T.W. Rhys Davids. *Bodhi-waṃsa-sannaya*”. Upper wooden cover also bears the title. “T.W.R.D. Galle. Dec. 1872”. Add. MS. 954 (24). See also Add. MS. 953 (24).

(21) *Mahāsatipaṭṭhānasutta*. (See item 34).

In two parts: *ka* to *cī*: Sinhala translation of Pāli text, *cī* to *jhaḥ*: *sanne*. Palm-leaves, 415×60 mm. Folio numbering letters blackened only up to *kho*. Bequeathed to the Cambridge University Library by Sir Ellis Hovell Minns. Or. 1734 (17).

(22) *Mahāsatipaṭṭhānasutta*. (See item 34).

Two Sinhala *sanna*, the first containing more exegetical matter. Palm-leaves, 480×55 mm, (1) *ka* to *ci*, (2) *cī* to *chaḥ*. The second part is placed at the beginning of the manuscript. In numbering folios, the *ka* series has been omitted. Two wooden covers painted with usual floral designs. Add. MS. 3683 (19).

(23) *Mahavaga* [Pāli *Mahāvagga*]: *senāsanakkhanda sannaya* etc.

Title page: (Rhys Davids’ hand): “Inheritance &c. of property given to Buddhist priests or priesthood, Galle 1871”. Paper, 22 written pages. Pāli texts in Sinhala and Roman scripts. *Mahāvagga-senasanakkhanda* (*sannaya*); *Vinayāḷankāra* (sic), ch. XXI; *Wihāra Vinischaya* (sic) (Roman script, Pāli text followed by English translation); on the turning

aside of advantage, Pāli *muttaka-vinaya* (Roman script); *Makasajātaka* (Sinhala script); Extract from the *Mahāvamsa* [73.1 to 73.80] (Sinhala script); *Mahāvagga*; *senāsanakkhanda* (Sinhala script); tomtom beater’s song (Sinhala script); 2 pages, with seal, “Kachcheri, Anuradhapura”; “Chapters of *Narendra-caritāvalokana-pradīpikā*”. Add. MS. 952 (8).

(24) *Mahāvamsa*.

Incomplete. Ends at 100.292 (*ñ* v2).

Palm-leaves, 440×55 mm, *ka* to *ta* + one fly-leaf at the end. Following folios are in duplicate: *ñ*, *chu*, *chū* and *ṭaḥ*. Following folios are numbered with three akṣaras each: *ṭhī*, *ṭhī*, *ṭhe* (one leaf); *ḍhī*, *ḍhī*, *ḍhe* (one leaf). Add. MS. 962 (17).

(25) *Mahāvamsa*.

Incomplete. Ends at 90.59. Palm-leaves, 580×60 mm, *ka* to *ṭhu* + one fly-leaf at the end. Stanzas 90.57 to 59 vary from PTS ed. 1927. These three stanzas are given as variants in Sumangala and Batuwantudawa ed., Colombo 1877, Vol. II, p. 369. Upper wooden cover: “*Mahāvamsa* T.W.R.D. 1870”. Add. MS. 963 (23).

(26) *Mahāvamsa*.

Incomplete. Ends at 90.45–46 (184 r6). Palm-leaves, 500×60 mm, 1 to 184 + 2 fly-leaves at the end. Folio 1, left margin: signature of T.W. Rhys Davids after endorsement: “*Mahāvamsa*. A very correct and valuable copy”. Add. MS. 964 (20).

(27) *Milindapañha*.

Complete. According to the colophon, the text from the Archer’s question to the end is based on “the book brought from Siam”. (*Siyamdesato ānitapothhakato issatthassa pañhato paṭṭhāya pariyosāna-*

*vacanāni gahetvā likhitan ti jānitabbam*).<sup>1</sup> Palm-leaves, 500×60 mm, *ka*, 1 to *ñṛ*, 72 + 2 fly-leaves at the beginning and 2 at the end. Folios of the *ga* series placed in descending order. Add. MS. 1251 (19).

(28) Pāli grammar with Sinhala explanations: declensions, conjugations, nouns.

Palm-leaves, 360×50 mm. Three texts: (1) *ka* to *kām*; (2) *kaḥ* to *khḷ*; (3) *khḷ* to *khe*. Colophon in Sinhala (*khe r7*) means: “Grammar books written for the Government Agent of Puttalam, by the Deputy Chief monk of the Chilaw Pattu of Pitigal Korale. Year sixty-nine”. Upper side of folio 1: (Rhys Davids’ hand): “Written for N.C. Macready Esqr by the priest of the 2nd rank in the Chilaw district of the Puttalam Division of N.W. Province of Ceylon. Written in 1869. Bought after Mr McReady’s death by T.W. Rhys Davids”. Written in the middle: “*Akhyata Waranagila*” (sic) [Conjugation of verbs] Add. MS. 924 (14).

(29) *Petavatthu*.

Complete. Paper, 63 written pages. Colophon (p. 63) means: “Thus ends the *Petavatthuvanṇanā* done by the great Rev. Thera, Ācariya Dhammapāla, residing in the Badaratittha vihāra. Thus ends the Pāli text of the *Petavatthu*”. Title page: “Copied for me at Kalutara, Ceylon, in 1885 Rh. D.” Add. MS. 1955 (9).

(30) *Rājaratnākara*.

Pāli *gāthās* only. Paper, 8 written pages, 203 stanzas (199 in the printed ed.). A list of references to the sources of some of the stanzas of the text is given at the end (p. 8). T.W. Rhys Davids writes at the back of p. 8:

<sup>1</sup> The same endorsement is found in MS, BN Pāli 359 in the Bibliothèque nationale in Paris. See Jacqueline Filliozat, *Catalogue des manuscrits pâlis des collections françaises, fonds des bibliothèques publiques et privées*, to be published by the PTS in collaboration with the Bibliothèque nationale and the École Française d’Extrême-Orient.

“*Rājaratnākara* without the *sanne*. It differs a little (a few verses being omitted and a few added) from the text contained in my other copy. Nov. 1870”. Add. MS. 972 (13). See Add. MS. 971 (8): *Rājaratnākara*.

(31) *Rasavāhinī*.

Incomplete. First four stories only: (1) *Dhammasoṇḍaka vatthu*, (2) *Migaluddaka vatthu*, (3) *Tiṇṇam janānam vatthu*, (4) *Buddheniyā vatthu*, incomplete. Paper, 11 written pages. Text better than that in the edition of Friedrich Spiegel, *Anecdota Pālica*, Leipzig 1845 (Tales 1–4 in Nāgari characters). Add. MS. 973 (13).

(32) *Ratṭhapālasūtra arthavyākhyānaya*.

Complete. Palm-leaves, 520×55 mm, *ka* to *ga* + one fly-leaf at the end. Folio 1, right margin: sgd/ “T.W. Rhys Davids. C.C.S.” Add. MS. 970 (20).

(33) *Samyutta Nikāya*.

Complete. Palm-leaves, 620×65 mm, *ka* to *bū* + one fly-leaf at the beginning. Folio *khām* bears the numbering *ka* as well; from folio *ju*, Arabic numerals are inscribed in parallel, starting with 1. Arabic numeral 243 in folio *bū* at the end is not the exact number of the last folio, as two consecutive folios are numbered *the*. Folio *ka* (1), left margin: “This m.s. of the *Samyutta* was bought for me at Galle in 1884. T.W. Rhys Davids”. Paper label on upper wooden cover: “Add. 1961 *Samyutta*. Bought from P.T.S. Received Jan. 31, 1887”. Add. 1961 (24).

(34) *Satipaṭṭhānasutta sannaya*.

Complete. Palm-leaves, 490×60 mm, *ka* to *gho*. Neatly written. Two plain wooden covers. Scott. LL.5.1.

(35) *Sigālovādasutta*.

Pāli text in Roman script. Paper, 22 written pages. Copied by “Dewa Aranolis for T.W. Rhys Davids Esqr from a m.s. at Dadalla, 20.4.70” [1870]. Appended at the end (Rhys Davids’ hand): “Notes on *Sigālovāda Sutta*. Galle. Oct. 26. 1870”. Add. MS. 984 (8).

(36) *Udāna*.

Paper, 155 pages. “Copied at Kalutara, Ceylon, in the Spring of 1885 for T.W. Rhys Davids”. Letter dated 24 January (?) 1887, addressed to Prof. Robertson Smith by T.W. Rhys Davids is attached. Bought from the P.T.S. Add. MS. 1952b (9). See also Add. MS. 1953 (22).

(37) *Udāna*.

Complete. Palm-leaves, 590×60 mm, *ka* to *go*. Folio 1 recto: “The *Udāna* text. Presented by Sūriyagoḍa Sonuttara Thera of the Pattirippuva Māligāva Kandy to the Pali Text Society of London at the suggestion of Edmund Gooneratne Atapattu Mudaliyar<sup>1</sup> of Galle. Kandy 15th March 1884”. Add. MS. 1953 (22). See also Add. MS. 1952b (9).

(38) *Vaṃsatthappakāsini*. Commentary on the *Mahāvamsa*.

Complete. Palm-leaves, 565×60 mm, *ka*, 1 to *ṭh*, 187 + 2 fly-leaves at the beginning and the end. Folio *jām* is numbered 127, 128, 129. Endorsement in Sinhala at the end of folio 187 verso, means: “Completed revising, using the book at Dadalla Vihāra, on 21st August 1871”. Folio 1 verso: “*Mahā-vamsa-ṭikā*. T.W. Rhys Davids. Anuradhapura”. Folios assembled with verso on upper side. Add. MS. 965 (22).

<sup>1</sup> Atapattu Mudaliyar was the title given to the Interpreter/Translators to the Government Agents of Colombo and Galle under the British administration. (*Simhaḷa Śabdakoṣaya*, Colombo 1937, Vol. I).

(39) *Vibhaṅga*.

Incomplete. Ends at *Paccayakāravibhaṅga*, *mātikā* XX. See PTS ed. 1904, p. 143. Palm-leaves, 450×55 mm, *ka* to *ghe*. Folio 1 recto: sgd/ T.W. Rhys Davids. Add. MS. 978 (17).

(40) *Vimānavatthu*.

Complete. Paper, 72 written pages, interleaved. Colophon (p.72) means: “Thus completed the *Vimānavatthu vaṇṇanā*, done by Ācariya Dhammapāla. Thus completed the *Vimānavatthuppakaraṇa*”. Title page verso, (Rhys Davids’ hand): “This m.s. was copied in the district of Matara, Ceylon, through the instrumentality of Abraham Mendis &c in 1884 for T.W. Rhys Davids”. Add. MS. 1956 (9).

(41) *Visuddhimagga*.

Complete. Palm-leaves, 570×60 mm, *ka* to *ṭṛ* + 2 fly-leaves at the beginning and 2 at the end. Paper label on lower wooden cover: “Add. 1954 *Visuddhi Magga* P.T.S. July/86. Recd. January 31, 1887”. Add. MS. 1954 (23).

(42) *Visuddhimagga sannaya*.

Incomplete. Beginning and end missing. Ch. III: *Kammaṭṭhānagahana niddeso*; *dasa paḷibodhā*. See PTS ed. Vol. I, pp. 96 ff. Palm-leaves, 580×60 mm, *kā* to *ne*, *ke* placed at the beginning. Two leaves numbered *kai*. Manuscript belonged to T.W. Rhys Davids. Add. MS. 934 (23).

## APPENDIX

## LIST OF SINHALA MANUSCRIPTS

(1) Astrological notes. Palm-leaves, irregular folio numbering. Or. 1162.

(2) *Attanagaluvaṃsa* (Sinhala prose version of the Pāli *Hatthavanagalla vihāravāṃsa*). Palm-leaves, 62 folios. Add. MS. 926 (8).

(3) Bible (Fragmentary Sinhala translation). Palm-leaves, 1 to 117. Add. MS. 3329 (16).

(4) Christian sermon in Sinhala, based on ISAIAS XI:9: "They shall not hurt, nor shall they kill in all my holy mountain; for the earth is filled with the Knowledge of the Lord, as the covering waters of the sea". Palm-leaves, 1 to 9. Or. 874 (14).

(5) *Dāna paricchedaya* (extract from the *Pariccheda pota*), and *Kukkura Jātakaya*. Palm-leaves, *ka* to *ci*. Or. 766 (16).

(6) *Elu Uvaṃdāva* (Sinhala version of the *Ummagga Jātaka*). Palm-leaves, *ka* to *ṭhai*. Scott. LL.5.17.

(7) *Guttila Jātakaya* [*kāvyaya*]. Palm-leaves, 1 to 50. Add. MS. 932 (18).

(8) *Kosalabimba varṇanāva* etc. (Collection of Buddhist tales, including the *Jātakas*: *Kuḍupa*°, *Svarṇakarkāṭaka*°, *Serivāṇija*°, *Padamānavaka*°, *Sīlavimāṃsa*°, *Sīlānisāṃsa*°, *Dahamsoṇḍa*°). Palm-leaves, 3 parts, irregular folio numbering. Add. MS. 2596 (20).

(9) *Narendracaritāvalokana pradīpikā* (abridged version). Paper, 65 pages. Add. MS. 999 (1).

(10) Panegyric (2 verses with paraphrase) in honour of Governor Sir Edward Barnes, invoking blessings on him. Palm-leaves, 1 to 2. Add. MS. 339 (2).

(11) *Pansiyapanas Jātakapota*, last three *Jātakas*: *Vidhura*, *Ummagga* and *Vessantara Jātakas*. Palm-leaves, *dva sa* to *ti ghau*. Or. 2261 (35).

(12) *Rājaratnākara*. Paper, 163 pages. Add. MS. 971 (8).

(13) *Saddharmālaṅkāraya* (Extracts) etc.: *Svarṇatilakā vastuva*, *Buddheniyā vastuva*, *Pādapīṭhikā vastuva* + *Utpalagandha vastuva* + *Javanahāṃsa* and *Svarṇakarkāṭaka Jātakas*. Palm-leaves, *ka* to *ñāh*. Add. MS. 1003.

(14) *Suciloma pretavata* etc. (Extracts from the *Petavatthu*, *Saddharmaratnāvalī* etc.: *Kavandha pretavata*, *Matasūra kathāva*, *Daruvan satdenā vadā kana pretiyagē kathāva* (Tale of the *peti* who gave birth to seven children and ate them), *Kāli yakinnagē kathāva*, *Patipūjikkāvangē kathāva*, *Ubbārī kathāva*, *Mahākāḷa upāsakayangē kathāva*, *Vaira bāṇḍi kathāva* (the tale of hatred), *Maduaṅganā nam gama demaḷa doraṭuvehi bilī vāddahugē kathāva* (the tale of the angler at the Tamil gate of the village named Maduaṅganā), *Tirokuḍḍa pretavata*, *Revatī vata*. Palm-leaves, *ka* to *ghā*. Scott. LL.3.1.

(15) Sermon in Sinhala based on the *Raṭṭhapālasutta*. See *Majjhima Nikāya* II.82. Palm-leaves, *ki* to *khḷ*. Add. MS. 339 (22).

(16) *Siyabasmaldama* (Sanskrit *Svabhāṣāmālādāma*, Sinhala versification of the story of Vijaya, first king of Sri Lanka). Palm-leaves, *ka*, 1 to *gu*, 37. Add. MS. 993 (17).

(17) *Thūpavaṃsaya*. Palm-leaves, *ka* to *ṇū*. Or. 898 (19).

(18) *Weligama gal sannasa* A.D. 1470. (After building the Rājakula-vaḍana Vihāra to offer merit to king Sirisaṅgabo Śrī Bhuvanekabāhu, the Minister Kaḷu Parākrama decrees the continuation of the services to the



monastery). See JCBRAS 1870, p. 21. One palm-leaf. Add. MS. 1873 (14).

(19) to (24) Six medical manuscripts: Or. 958 (9), Or. 1163 (9), Or. 1720 (11), Or. 2270 (7), Add. MS. 300 (10), Add. MS. 966 (8).

The following manuscripts in the above list belonged to T.W. Rhys Davids: *Attanagaluvaṃsa* ("1867 A.D. Written at the spot for T.W. Rhys Davids"); *Guttila Jātakaya* (kāvyaya) (sgd/ T.W. Rhys Davids, Colombo 1872); *Narendracaritāvalokana pradīpikā*; *Rājaratnākaraya* ("Anuradhapura, Oct. 1871. Copied from a m.s. at Talāwe Wihāra by Deva Arnolis for T.W. Rhys Davids C.S.").

The *Pansiyapanas Jātakapota* belonged to G.H. Muller, and the *Siyabasmaldama* to William Alexander Arneves (?).

Manuscript Scott. LL.3.1 has the title *Vimanvatayi* (Pāli: *Vimānavatthu*) inscribed on the upper side of folio *ka* and at the end of the text (folio *ghā*). But it is really a collection of Buddhist tales taken from the *Petavatthu*, the *Saddharmaratnāvaliya* etc.

Items 3 and 4 above are important documents for the study of Christian literature in Sri Lanka and the development of the Sinhala language in that field.

The two wooden covers (*pot kamba*) of the *Thūpavaṃsaya* (Or. 898) are beautifully painted on the underside with scenes from the *Vessantara Jātaka*, especially the scene where the Bodhisatta gives away his son Jāliya and his daughter Kṛṣṇajinā to the Brahmin Jūjaka.

The medical manuscripts will be analysed in detail in a separate paper on the same lines as the "Sri Lankan medical manuscripts in the Bodleian

Library, Oxford", which appeared in the *Journal of the European Āyurvedic Society*, 2, 1992, pp. 36–53.

The present paper is respectfully dedicated to the memory of the great scholar Thomas William Rhys Davids (1843–1922) as a token of gratitude to his inestimable contribution to Pāli and Buddhist studies.

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